

**DIVINE LITURGY VARIABLES ON SUNDAY, DECEMBER 17, 2023**

**TONE 3 / EOTHINON 6**

**SUNDAY OF FOREFATHERS (ANCESTORS) OF CHRIST**

PROPHET DANIEL AND THE THREE HOLY YOUTHS ANANIAS, AZARIAS AND MISHAEL;  
DIONYSIOS OF ZAKYNTHOS, THE WONDERWORKER

- *During the Little Entrance, chant the Resurrectional Apolytikion. The Eisodikon (Entrance Hymn) is "O come, let us worship... save us, O Son of God, Who art risen from the dead..." After the Little Entrance, chant these hymns in the following order:*

<b>RESURRECTIONAL APOLYTIKION IN TONE THREE</b>	<b>أبوليتيكيون القيامة باللحن الثالث</b>
Let the heavens rejoice and the earth be glad, for the Lord hath done a mighty act with His own arm. He hath trampled down death by death, and become the first-born from the dead. He hath delivered us from the depths of Hades, granting the world the Great Mercy.	لِنَفْرَحِ السَّمَاوِيَّاتُ وَتَبْتَهِجِ الْأَرْضِيَّاتُ، لِأَنَّ الرَّبَّ صَنَعَ عِزًّا بِسَاعِدِهِ، وَوَطِئَ الْمَوْتَ بِالْمَوْتِ، وَصَارَ بِكْرَ الْأَمْوَاتِ، وَأَنْقَذَنَا مِنْ جَوْفِ الْجَحِيمِ، وَمَنَحَ الْعَالَمَ الرَّحْمَةَ الْعُظْمَى.
<b>APOLYTIKION OF THE FOREFATHERS IN TONE TWO</b>	<b>أبوليتيكيون الأجداد باللحن الثاني</b>
Thou hast justified by faith the ancient Forefathers, and through them Thou hast gone before and betrothed unto Thyself the Church of the Gentiles. Let the saints, therefore, take pride in glory; for from their seed sprouted forth a noble fruit, and it was she who gave birth to Thee without seed. Wherefore, by their pleadings, O Christ God, save our souls.	لَقَدْ زَكَّيْتَ بِالْإِيمَانِ الْأَبَاءَ الْقَدَمَاءَ، وَبِهِمْ سَبَقْتَ فَخَطَبْتَ الْبَيْعَةَ الَّتِي مِنَ الْأُمَّمِ، فَالْقَدِيسُونَ بِالْمَجْدِ يَفْتَخِرُونَ، إِذْ مِنْ زَرْعِهِمْ أُيْنَعَتْ ثَمَرَةٌ حَسْبِيَّةٌ، وَهِيَ الَّتِي وَلَدْتِكَ بِغَيْرِ زَرْعٍ. فَبِتَضَرُّعِهِمْ أَيُّهَا الْمَسِيحُ الْإِلَهُ ارْحَمْنَا.
• <i>Now sing the apolytikion of the patron saint or feast of the temple.</i>	
<b>KONTAKION OF PREPARATION OF CHRIST'S NATIVITY IN TONE THREE</b> <b>(**The original melody**)</b>	<b>قِنْدَاقِ تَقْدِمَةِ الْمِيلَادِ بِاللْحَنِ الثَّلَاثِ</b>
On this day the Virgin cometh to the cave to give birth to * God the Word ineffably, * Who was before all the ages. * Dance for joy, O earth, on hearing * the gladsome tidings; * with the Angels and the shepherds now glorify Him * Who is willing to be gazed on * as a young Child Who * before the ages is God.	الْيَوْمَ الْعَذْرَاءُ تَأْتِي إِلَى الْمَغَارَةِ لِتَلِدَ الْكَلِمَةَ الَّتِي قَبْلَ الدُّهُورِ، وَوَلَادَةٌ لَا تُفَسَّرُ وَلَا يُنْطَقُ بِهَا، فَافْرَحِي أَيَّتُهَا الْمَسْكُونَةُ إِذَا سَمِعْتِ، وَمَجِدِي مَعَ الْمَلَائِكَةِ وَالرُّعَاةِ، الَّذِي سَيُظْهِرُ بِمَشِيئَتِهِ طِفْلاً جَدِيداً وَهُوَ إِلَهُنَا الَّذِي قَبْلَ الدُّهُورِ.

<p align="center"><b>THE EPISTLE (For the Forefathers)</b></p>	<p align="center"><b>الرسالة (للأجداد)</b></p>
<p align="center"><i>Blessed art Thou, O Lord, the God of our Fathers.</i></p> <p align="center"><i>For Thou art just in all that Thou hast done for us.</i></p> <p align="center"><b>The Reading from the Epistle of St. Paul to the Colossians. (3:4-11)</b></p> <p>Brethren, when Christ, Who is our life, appears, then you also will appear with him in glory. Put to death therefore what is earthly in you: fornication, impurity, passion, evil desire, and covetousness, which is idolatry. On account of these, the wrath of God is coming upon the sons of disobedience. In these you once walked, when you lived in them. But now put them all away: anger, wrath, malice, slander, and foul talk from your mouth. Do not lie to one another, seeing that you have put off the old nature with its practices and have put on the new nature, which is being renewed in knowledge after the image of its Creator. Here there cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free man, but Christ is all, and in all.</p>	<p align="center">مُبَارَكٌ أَنْتَ يَا رَبُّ إِلَهَ آبَائِنَا . لَأَنَّكَ عَدْلٌ فِي كُلِّ مَا صَنَعْتَ بِنَا . فَصَلِّ مِنْ رِسَالَةِ الْقَدِيسِ بُولُسِ الرَّسُولِ إِلَى كُولُوسِّي .</p> <p>يَا إِخْوَةَ، مَتَى ظَهَرَ الْمَسِيحُ الَّذِي هُوَ حَيَاتُنَا، فَأَنْتُمْ أَيْضاً تَظْهَرُونَ حِينَئِذٍ مَعَهُ فِي الْمَجْدِ . فَأَمَيْتُوا أَعْضَاءَكُمْ الَّتِي عَلَى الْأَرْضِ: الزَّنى، وَالنَّجَاسَةَ، وَالْهَوَى، وَالشَّهْوَةَ الرَّبِّيَّةَ، وَالطَّمَعَ الَّذِي هُوَ عِبَادَةٌ وَتَنٍ . لِأَنَّهُ لِأَجْلِ هَذِهِ يَأْتِي غَضَبُ اللَّهِ عَلَى أَبْنَاءِ الْعِصْيَانِ . وَفِي هَذِهِ أَنْتُمْ أَيْضاً سَلَكَتُمْ حِيناً إِذْ كُنْتُمْ عَائِشِينَ فِيهَا . أَمَّا الْآنَ، فَأَنْتُمْ أَيْضاً اطَّرَحُوا الْكُلَّ: الْغَضَبَ، وَالسَّخَطَ، وَالخُبْثَ، وَالتَّجْدِيفَ، وَالْكَلامَ الْقَبِيحَ مِنْ أَفْوَاهِكُمْ . وَلَا يُكذِّبْ بَعْضُكُمْ بَعْضاً، بَلِ اخْلَعُوا الْإِنْسَانَ الْعَتِيقَ مَعَ أَعْمَالِهِ . وَالْبَسُوا الْإِنْسَانَ الْجَدِيدَ الَّذِي يَتَجَدَّدُ لِلْمَعْرِفَةِ عَلَى صُورَةِ خَالِقِهِ . حَيْثُ لَيْسَ يُونَانِيٌّ وَلَا يَهُودِيٌّ، لَا خِتَانٌ وَلَا قَلْفٌ، لَا بَرْبَرِيٌّ وَلَا اسْكِيثِيٌّ، لَا عَبْدٌ وَلَا حُرٌّ، بَلِ الْمَسِيحُ هُوَ كُلُّ شَيْءٍ وَفِي الْجَمِيعِ .</p>
<p align="center"><b>THE GOSPEL (For the Forefathers)</b></p>	<p align="center"><b>الإنجيل (للأجداد)</b></p>
<p align="center"><b>The Reading from the Holy Gospel according to St. Luke. (14:16-24)</b></p> <p>The Lord spoke this parable: “A man once gave a great banquet, and invited many; and at the time for the banquet he sent his servant to say to those who had been invited, ‘Come; for all is now ready.’ But, one by one, they all began to make excuses. The first said to him, ‘I have bought a field, and I must go out and see it; I pray you, have me excused.’ And another said, ‘I have bought five yoke of oxen, and I go to examine them; I pray you, have me excused.’”</p>	<p align="center">فَصَلِّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ لُوقَا الْإِنْجِيلِيّ الْبَشِيرِ وَالتَّلْمِيزِ الطَّاهِرِ .</p> <p>قَالَ الرَّبُّ هَذَا الْمَثَلُ: إِنْسَانٌ صَنَعَ عَشَاءً عَظِيماً وَدَعَا كَثِيرِينَ . فَأَرْسَلَ عَبْدَهُ فِي سَاعَةِ الْعَشَاءِ يَقُولُ لِلْمَدْعُوعِينَ: تَعَالَوْا فَإِنَّ كُلَّ شَيْءٍ قَدْ أُعِدَّ . فَطَفِقَ كُلُّهُمْ وَاحِدٌ فَوَاحِدٌ يَسْتَعْفُونَ . فَقَالَ لَهُ الْأَوَّلُ: قَدْ اشْتَرَيْتُ حَقْلاً، وَلَا بُدَّ لِي أَنْ أَخْرُجَ وَأَنْظُرَهُ، فَاسْأَلْكَ أَنْ تَعْفَيْتَنِي . وَقَالَ الْآخَرُ: قَدْ اشْتَرَيْتُ خَمْسَةَ فِدَادِينَ بَقَرٍ وَأَنَا مَاضٍ لِأَجْرِبَتِهَا، فَاسْأَلْكَ أَنْ تَعْفَيْتَنِي . وَقَالَ</p>

And another said, 'I have married a wife, and therefore I cannot come.' So the servant came and reported this to his master. Then the householder in anger said to his servant, 'Go out quickly to the streets and lanes of the city, and bring in the poor and maimed and blind and lame.' And the servant said, 'Sir, what you commanded has been done, and still there is room.' And the master said to the servant, 'Go out to the highways and hedges, and compel people to come in, that my house may be filled. For I tell you, none of those men who were invited shall taste my banquet.' For many are called, but few are chosen."

الْآخَرُ: قَدْ تَزَوَّجْتُ امْرَأَةً، فَلِذَلِكَ لَا أَسْتَطِيعُ أَنْ أَجِيءَ. فَأَتَى الْعَبْدُ وَأَخْبَرَ سَيِّدَهُ بِذَلِكَ. فَحِينئِذٍ، غَضِبَ رَبُّ الْبَيْتِ، وَقَالَ لِعَبْدِهِ: أَخْرُجْ سَرِيعاً إِلَى شَوَارِعِ الْمَدِينَةِ وَأَرْقِطْهَا وَأَدْخِلِ الْمَسَاكِينَ وَالْجُدَعَ وَالْعُمْيَانَ وَالْعُرْجَ إِلَى هَهُنَا. فَقَالَ الْعَبْدُ: يَا سَيِّدُ، قَدْ قُضِيَ مَا أَمَرْتَ بِهِ، وَيَبْقَى أَيْضاً مَحَلٌّ. فَقَالَ السَيِّدُ لِلْعَبْدِ: أَخْرُجْ إِلَى الطَّرِيقِ وَالْأَسْجِجَةِ وَاضْطَرِّرْهُمْ إِلَى الدُّخُولِ حَتَّى يَمْتَلِئَ بَيْتِي. فَإِنِّي أَقُولُ لَكُمْ إِنَّهُ لَا يَذُوقُ عَشَائِي أَحَدٌ مِنْ أَوْلِيكَ الرِّجَالِ الْمَدْعُوعِينَ. لِأَنَّ الْمَدْعُوعِينَ كَثِيرُونَ وَالْمُخْتَارِينَ قَلِيلُونَ.

• The Divine Liturgy of St. John Chrysostom continues as usual.

### THE DISMISSAL

**Priest:** May He Who rose from the dead, Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother; by the might of the Precious and Life-giving Cross; by the protection of the honorable Bodiless Powers of Heaven; at the supplication of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-laudable apostles; of our father among the saints, John Chrysostom, archbishop of Constantinople, whose Divine Liturgy we have now celebrated; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; of Saint N., the patron and protector of this holy community; of the holy and righteous ancestors of God, Joachim and Anna; of the Holy Forefathers of our Lord Jesus Christ; of the holy Prophet Daniel and the Three Holy Youths Ananias, Azarias and Mishael; and Dionysios of Zakynthos, the wonderworker, whose memory we celebrate today, and of all the saints: have mercy on us

### الختم

الكاهن: أَيُّهَا الْمَسِيحُ إِلَهُنَا الْحَقِيقِي، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمِّكَ الْكَلِيَّةِ الطَّهَارَةِ وَالْبَرِيَّةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّالِبِ الْكَرِيمِ الْمُحْيِي؛ وَبِطِبَابَاتِ الْقُوَاتِ السَّمَاوِيَّةِ الْمُكْرَمَةِ الْعَامِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانَ؛ وَالْقَدِيسِينَ الْمَشْرِفِينَ الرَّسُلِ الْجَدِيرِينَ بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوْحَنَّا الذَّهَبِيِّ الْقَمِ رَئِيسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخَدْمَةِ الشَّرِيفَةِ، وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشَّحِينَ بِاللَّهِ؛ وَالْقَدِيسِ (ة) (فُلَانِ، فُلَانَةَ) شَفِيعِ(ة) وَحَامِي(ة) هَذِهِ الرَّعِيَّةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصِّدِّيقِينَ جَدِّي الْمَسِيحِ إِلَهُ، يُوَاكِمَ وَحَنَّةً؛ وَالْقَدِيسِينَ أَجْدَادِ رَبِّنَا يَسُوعَ الْمَسِيحِ، وَدَانِيَالَ النَّبِيِّ، وَالْفِتْيَةَ الْقَدِيسِينَ الثَّلَاثَةَ حَنَانِيَا وَعَاذَرِيَا وَمِيصَائِيلَ، وَالْبَارَّ دِيُونِيسِيُوسَ مِنْ جَزِيرَةِ زَاكَنْثُوسِ الصَّانِعِ الْعَجَائِبِ، الَّذِينَ نَقِيْمُ

and save us, forasmuch as He is good and loveth mankind.	تَذَكَرَهُمُ الْيَوْمَ، وَجَمِيعِ قَدِّيسِيكَ، ارْحَمْنَا وَخَلِّصْنَا بِمَا أَتَاكَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ .
<b>Priest:</b> Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.	الكَاهِنُ: بِصَلَوَاتِ آبَائِنَا الْقَدِّيسِينَ، أَيُّهَا الرَّبُّ يَسُوعُ الْمَسِيحُ إِلَهُنَا ارْحَمْنَا وَخَلِّصْنَا.
<b>Choir:</b> Amen.	الجوق: آمين.
<p><i>These texts have been prepared by the Department of Liturgics of the Antiochian Archdiocese</i></p> <p>Portions of the Archdiocesan Service Texts include texts from <i>The Menaion</i>, <i>The Great Horologion</i>, <i>The Pentecostarion</i>, <i>The Octoechos</i>, <i>The Triodion-Holy Week</i>, and <i>The Psalter of the Seventy</i>, which are Copyright © Holy Transfiguration Monastery, Brookline, Massachusetts, and are used with permission. All rights reserved. These works may not be further reproduced, beyond printing out a single copy for personal non-commercial use, without the prior written authorization of Holy Transfiguration Monastery.</p> <p>The Antiochian Archdiocese of North America is thankful to the Brotherhood of the Dormition of the Theotokos Monastery of Hamatoura, Lebanon and Fr. Nicholas Malek of the Archdiocese of Tripoli, El-Koura, and Dependencies in Lebanon for portions of the hymns of the Sundays before the Nativity in Arabic for this service.</p>	

ANNIVERSARY OR OUR DEPARTED FOR THIS SUNDAY

<u>DAY</u>	<u>NAME OF THE DEPARTED</u>	<u>ANNIVERSARY</u>
12	Jeannette Hajjar	12
13	Farah Aboufarah	33
15	Rose Atallah	11
15	Helen Haddad	12
15	Kelly Aziz	55
16	Najla Bachir	2
17	Camille Abraham	52
17	Dimitra Saad	14

- **Please**, pray for the health of the following parishioners: Ellen, Robert, Alex, Sam, Elias, Nassar, George, Nina, Sonia, George, Beshara, Irene, Nadia, Christine, Toni, George, Helena, Rami and Maien.

ETERNAL LIGHT

- **Dec 15:** In loving memory of **Helen Haddad** from her family.
- **Dec 17:** In loving memory of **Marcelle Mouaket** from Loutfi, Sami and Ibrahim.
- **Dec 24:** For the good health of **Issa Bisharat** and his family.
- **Dec 25:** In loving memory of **Munir Muasher, Khalil, Sarah and Safwan Muasher** from Shadia Muasher and family.

MEMORIAL

- **40 Days memorial service** for **Nicola Khalilieh** offered by his **wife Fairuz, his children and their families**. May his memory be eternal!  
**The coffee hour** is offered today in loving memory of **Nicola Khalilieh** by his family.
- **40 Days memorial service** for **Victoria Salameh** offered by her **husband Albert** and her **son Mike Salameh and family**. May her memory be eternal!  
**The coffee hour** is offered today in loving memory of **Victoria Salameh** by her family.

POINSETTIA FLOWERS

- We are in need of Poinsettia flowers to decorate the Altar. If you wish to donate a plant, please see **Mr. George Ghneim** or call the office **905-731-7210**.

SUNDAY-SCHOOL REGISTRATION 2023-2024

- **Please see the attached QR code for registration.**

## CONGRATULATIONS

- Holy Bread is offered for the good health of **Mark Mina Massad** and **Amanda Dagher** on the occasion of **churching** their new baby boy **Thomas Joseph Massad**. May God Bless them!

## FOUL LUNCHEON

- **On Sunday, December 17, 2023**, **St. George Men Society** will be hosting a **Foul Lunch at the church basement**. Please come and join us with your family and friends.

## HUMANITARIAN PROJECTS

- **SHOEBOXES FOR OPERATION CHRISTMAS CHILD**– over 170 shoeboxes were filled by our community and were dropped off for delivery to needy children around the world.

**PACKING OF BLESSING BAGS** – was done this past Thursday. We prepared 150 bags for men, 75 bags for women and 180 bags for children. The bags will be distributed in the coming weeks to needy people in the downtown area by St. John the Compassionate Mission as well as to the people who attend their sister mission, Scarborough Good Neighbours Drop-in.

**PRISON MINISTRY ANGEL TREE PROGRAM** - Angels were only just received this week. We are sponsoring 21 children who live remotely and their gifts must be delivered through the mail. All the gifts have been purchased and sent to the caregivers, but you are still able to pay the sponsorship of one of these children by making a donation to the church for \$35 – please mark your cheque/donation for humanitarian projects please and thank you.

Michelle and Joanie are very grateful for everyone's generosity and support to these special projects. May you be richly blessed for helping to share the love of God with so many men, women and children during this special time of year. Thankyou – Chucrun!

In February, during the coldest time of the winter, we will be once again offering mini loot bags to the mission for our "Warm Hands – Warm Hearts Program". Hats and gloves along with a healthy snack will be provided to those in need who attend these 2 drop-in facilities. We would be grateful for your donations to help with the purchase of these items! God Bless and Thanks!

If you have any questions, please don't hesitate to contact us

Michelle Alexopoulos 416-831-3813; [m.alexopoulos@utoronto.ca](mailto:m.alexopoulos@utoronto.ca);

Joanie Younes 416-402-7424; [joanieunis@hotmail.com](mailto:joanieunis@hotmail.com)

## MAINTAINING SILENCE DURING THE SERVICE

- **The congregation is expected to actively participate in worship. However, God's house is a place for reverence and worship, not loud and idle conversations (between each other or on cell phones). Please, turn off cell phones and any other devices when you are attending the Liturgy. If you have**

a situation that requires you to speak to other parishioners, please do that quietly outside the church or downstairs in the basement.

### **CHURCH OFFICE**

- Anyone wishing to church a child, removal of crowns, have a memorial service, or would like Fr. George to give communion or visit their loved sick ones, should contact the church office ahead of time (905) 731-7210. In case of emergency, call Fr. Georges Mokbel (416) 725-2888

### **BLESSING OF HOMES**

- Father Georges is visiting our parishioners and blessing their homes. If you like to have your home blessed, please call Fr. Georges 416-725-2888 or email the office [info@stgeorgeantiochianchurch.org](mailto:info@stgeorgeantiochianchurch.org) with your name and address. Father prefers that those who live in apartment's building to arrange for few apartments to be blessed together.

### **TEEN SOYO**

- Congratulations to our newly elected TEEN SOYO Board Members...

President: Peter Mokbel

VP: Peter Novratidis

Treasurer: Helena Mokbel

Secretary: Michael Ishac

Social Media: Dima Alzidan

Coordinators: Lucas El Bouri, Mark Moussa and Paul Petro Youth Advisors: Angela Ghazal and Fadi Freiga

If you are interested in joining our Teen SOYO group please contact our Youth Advisors.

Note: members must be between the ages of 13-19 years old.

Angela Ghazal: 416-720-0308

Fadi Freiga: 647-829-6136

### **FIRE ROUTE, HANDICAPPED PARKING, AND PARKING LINES**

- Please make sure not to park on the side of the church or in front of the Fire hydrant, for this is a fire route. Also ensure not to park in the spots designated for handicapped parking. Anyone who parks and does not show a handicap permit on the window will be tagged.

- Kindly Submit your Contribution through the Following Methods: Connect to the Church Website [www.stgeorgeto.org](http://www.stgeorgeto.org) Click on Donate

- PayPal, or send your Cheque by Mail to: St. George Antiochian Church, 9116 Bayview Ave, Richmond Hill ON, L4B 3M9

Good will come to those who are generous and lend freely, who conduct their affairs with justice. (Psalm 112:5)

**Services at St. George Antiochian Orthodox Church – Toronto.**  
**Month: December 2023**

<b>Date</b>	<b>Time</b>	<b>Service</b>
Saturday December 2 <sup>nd</sup>	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
Sunday December 3 <sup>rd</sup>	9:00 a.m.	Orthros
	10:15 a.m.	Divine Liturgy: 14th Sunday of Luke, The Holy Prophet Sophonias
	7:00 p.m.	Great Vespers & Litia/Artoklasia: Barbara the Great Martyr, John of Damascus
Tuesday December 5 <sup>th</sup>	6:00 p.m.	Festal Orthros
	7:00 p.m.	Divine Liturgy: Nicholas the Wonderworker, Archbishop of Myra
Saturday December 9 <sup>th</sup>	10:00 a.m.	Divine Liturgy: Conception by St. Anna of the Most Holy Theotokos
	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
Sunday December 10 <sup>th</sup>	9:00 a.m.	Orthros
	10:15 a.m.	Divine Liturgy: 10 <sup>th</sup> Sunday of Luke, Martyrs Menas, Hermogenes, & Euegraphos
Monday December 11 <sup>th</sup>	6:00 p.m.	Festal Orthros
	7:00 p.m.	Divine Liturgy: Spyridon the Wonderworker of Trymithous
Saturday December 16 <sup>th</sup>	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
Sunday December 17 <sup>th</sup>	9:00 a.m.	Orthros
	10:15 a.m.	Divine Liturgy: Daniel the Prophet & Ananias, Azarias, & Misail
Tuesday December 19 <sup>th</sup>	6:00 p.m.	Festal Orthros
	7:00 p.m.	Divine Liturgy: Ignatius of Antioch, Forefeast of the Nativity of Christ
Friday December 22 <sup>nd</sup>	10:00 a.m.	Great (Royal) Hours and Typika
Saturday December 23 <sup>rd</sup>	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
Sunday December 24 <sup>th</sup>	9:00 a.m.	Orthros
	10:15 a.m.	Divine Liturgy: Sunday before Nativity
	7:00 p.m.	Great Vespers & Litia-Artoklasia
Monday December 25 <sup>th</sup> <b>CHRISTMAS</b>	9:00 a.m.	Festal Orthros
	10:15 a.m.	Festal Divine Liturgy of St. Basil the Great: <b>NATIVITY OF CHRIST</b>
Tuesday December 26 <sup>th</sup>	7:00 p.m.	Great Vespers & Litia-Artoklasia: Stephen, Archdeacon & First Martyr
Saturday December 30 <sup>th</sup>	4:00 p.m.	Confessions
	5:00 p.m.	Great Vespers
Sunday December 31 <sup>st</sup>	9:00 a.m.	Orthros
	10:15 a.m.	Divine Liturgy: Sunday after Nativity, Apodosis of the Nativity of Christ
	7:00 p.m.	Great Vespers & Litia-Artoklasia: Circumcision of Christ, Basil the Great



**Activities at St. George Antiochian Orthodox Church – Toronto.****Month: December 2023**

<b>Date</b>	<b>Time</b>	<b>Activity</b>	<b>Location</b>
Friday December 1 <sup>st</sup>	7:00 – 9:00 pm	Byzantine Music Class	Church Basement
	8:00 – 9:30 pm	Sunday School Activity for the Feast of St. Barbara	Gym at St. George Centre
Saturday December 2 <sup>nd</sup>	5:30 – 7:30 pm	Soccer	Gym at St. George Centre
Sunday December 3 <sup>rd</sup>	After Holy Communion	Sunday School	Church Basement

Thursday December 7 <sup>th</sup>	8:30 – 11:00 pm	Basketball for the Adults	Gym at St. George Centre
Friday December 8 <sup>th</sup>	7:00 – 9:00 pm	Byzantine Music Class	Church Basement
	7:30 – 11:30 pm	Families Gathering & Sports	Gym at St. George Centre
Saturday December 9 <sup>th</sup>	5:30 – 7:30 pm	Soccer	Gym at St. George Centre
	6:00 – 8:00 pm	YAM Bible Study	Church Basement
Sunday December 10 <sup>th</sup>	1:00 – 3:00 pm	Christmas Carols Performed by the Sunday School	Church & Basement

Thursday December 14 <sup>th</sup>	10:30 - 2:00 pm	Homeschooling Group	Church Basement
	8:30 – 11:00 pm	Basketball for the Adults	Gym at St. George Centre
Friday December 15 <sup>th</sup>	7:00 – 9:00 pm	Byzantine Music Class	Church Basement
	7:30 – 11:30 pm	Families Gathering & Sports	Gym at St. George Centre
Saturday December 16 <sup>th</sup>	5:30 – 7:30 pm	Soccer	Gym at St. George Centre
Sunday December 17 <sup>th</sup>	6:00 – 8:00 pm	Nativity Concert	Church

Tuesday December 19 <sup>th</sup>	6:00 – 7:00 pm	Bi-weekly Catechism Class	Church Basement
Thursday December 21 <sup>st</sup>	8:30 – 11 p.m.	Basketball for the Adults	Gym at St. George Centre
Friday December 23 <sup>rd</sup>	7:30 – 11:30 pm	Families Gathering & Sports	Gym at St. George Centre

Thursday December 28 <sup>th</sup>	8:30 – 11 p.m.	Basketball for the Adults	Gym at St. George Centre
Friday December 29 <sup>th</sup>	7:30 – 11:30 pm	Families Gathering & Sports	Gym at St. George Centre



# Help Give

## Bags of Blessings!!

- ❖ Our Church is again making “**Blessing Bags**” for people in need. The bags will be distributed during this Christmas season through St. John the Compassionate Mission.
- ❖ Each bag will contain: Toiletries, Socks, Hats & Gloves, and an extra Christmas treat/gift. Samples of the bags are shown below.



**This small gesture will make someone's Christmas a little brighter and remind them of God's love!!**

Jesus teaches us that ***It is more blessed to give than to receive.*** This year the mission has indicated the need is far greater than normal. To help we are aiming to make: *150 bags for men, 75 for women & 180 for children.* Please help us make this year's goal and give generously.

Donations can be made to the Church. Please write on the cheque, or note on the online donation, that the funds are for **Blessing Bags**.

**For more information, or to get involved in packing/distributing, please contact:**  
Joanie Younes ([joanieunis@hotmail.com](mailto:joanieunis@hotmail.com)) or Michelle Alexopoulos ([m.alexopoulos@utoronto.ca](mailto:m.alexopoulos@utoronto.ca))





# The Order of St. Ignatius of Antioch

Diocese of Ottawa, Eastern Canada, and Upstate New York

November 17, 2023

Dear Fellow Members of the Order of St. Ignatius of Antioch in our Diocese

Christmas season is upon us, we must remember that this is a celebration of the birth of our Lord, Jesus Christ, and what better way to celebrate this glorious time than within our Church. It is for this reason that I am writing to all members of the Order of St. Ignatius, in our Diocese.

During the month of December, each member is encouraged to be visible in their local Parish and focus on the ultimate goals and objectives of the Order in a spiritual way.

Members are encouraged to participate and be active by way of:

- Wearing your cross to the Divine Liturgy;
- Reading the Epistle;
- Delivering the sermon;
- Ushering and taking up the collection;
- Hosting a coffee hour after Divine Liturgy

If you have a preference for a particular date or type of service you would like to perform, please coordinate with your Ambassador, or with your Parish Priest.

This year, the Order celebrates its 47 years of "Touching People's Lives." Its goal is to provide a financial foundation to our Churches through our Antiochian Archdiocese in North America by providing assistance:

Clergy	\$188,500	Archdiocese Development & Growth	\$224,000
Retired Clergy Allowance	\$180,000	Missions & Evangelism	\$76,000
Married Seminarian Assistance	\$8,500	Other Archdiocese Department	\$90,000
		Internet Ministry	\$58,000
Archdiocese Youth	\$221,000	Other Grants	\$30,000
Summer Camp Scholarships	\$113,000	Project Mexico	\$10,000
Youth Ministry	\$70,000	IOCC	\$20,000
Christian Education	\$23,000		
College Conference	\$15,000		

We are looking forward to welcoming this year Mr. Roger David, our North American Chair on Dec 16<sup>th</sup> and 17<sup>th</sup> visiting St. Elias Cathedrale, Ottawa. Please try to be with us in welcoming Roger during the Divine Liturgy on December 17<sup>th</sup>.

Finally, as you contemplate your support of The Order over the years, encourage your family and friends to become a part of The Order.

On behalf of The Order of St Ignatius Governing Council, we want to express our sincere gratitude for your membership. We pray that during this Blessed Season and throughout the year you continue to receive God's Blessing and Grant you a joyous Nativity, a healthy, happy, and peaceful 2024.

In His Service

**Dimitri Zeidan, P.Eng**

**Chair of The Order of St. Ignatius**

**Diocese of Ottawa, Eastern Canada, and Upstate New York**

**PRIMATE**  
Most Rev. Metropolitan SABA

**THE RIGHT REV.**  
Bishop ALEXANDER

**NORTH AMERICAN CHAIR**  
Roger David

**THE DIOCESE OF OTTAWA,  
EASTERN CANADA &  
UPSTATE NEW YORK**

• **SPIRITUAL ADVISOR**

The Very Rev. Ghattas Hajal

• **CHAIR**

Dimitri Zeidan, P. Eng.

• **VICE CHAIRS**

Carol Jazzar

Nabil Jabali

## The Saints and Us

*By Metropolitan Saba (Isper)*

Saint Paul begins his letters with one of the following greetings: "From Paul... to the holy brethren" (Ephesians, Philippians, Colossians), or "To those called to be saints" (Romans), or "To the Church of God in..." (2 Corinthians, Galatians, 1 and 2 Thessalonians), or "To the church of God in... who have been sanctified in Christ Jesus and called to be saints" (1 Corinthians). Saint Paul's greetings clearly indicate that all believers are called to be saints, and they also reveal that the grace of the Lord Jesus Christ and His salvific work sanctify them.

Saint Paul's teaching is firmly based on divine teachings found in the Holy Scriptures, which the Church has faithfully preserved. Here are some examples: in the Old Testament, we read, "Consecrate yourselves therefore, and be holy, for I am the Lord your God" (Lev. 20:7), and, "You shall therefore be holy, for I am holy" (Lev. 11:45).

The holiness of the faithful, according to the Old Testament, is derived from the holiness and sanctity of God. People were to be like their God in their behavior. Their relationship with Him was based on faithfulness. The covenant was established on this condition: If you will indeed obey My voice and keep My covenant, then you shall be my people, and I will be your God (Lev. 26:3, Jer. 30:22). Living according to God's commandments and ordinances is binding for those who consider themselves believers.

In the Old Testament, holiness was defined as separation from impurity. Calls to "wash yourselves, make yourselves clean, remove the evil of your deeds" (Isa. 1:16) are synonymous with the verb *sanctify*. Thus, the beginning of the path to sanctification is to distance oneself from sins, their causes, and all those things that defile a person. With the advent of the New Covenant, the concept of holiness broadened and became more positive. Mere abstention from evil was no longer sufficient; it must be complemented by the pursuit of virtue. Thus, when the Lord Jesus Christ fulfilled the Mosaic law, He asked His disciples to "be perfect, as your heavenly Father is perfect" (Matthew 5:48).

The pursuit of holiness means the pursuit of perfection, and this is the call for every Christian: "Be holy, for I am holy" (1 Peter 1:16); "but as He who called you is holy, you also be holy in all your conduct" (1 Peter 1:15).

On this basis, the saints have held a high position in the Church since its inception. The saints are honored by and companions to the believers, serving as role models and examples for all those who love Christ and follow His path. Christians began by honoring the martyrs first, as they willingly gave their lives, enduring suffering with joy for the sake of their faith and never abandoning it. They also observed the virtues embodied by certain individuals around them, which made them beacons of light that illuminated the lives of the believers; and destinations for guidance and advice for building a Christian life of perfection—that is, a life of sanctity.

The saints are God's intercessors and friends. We keep their memory, honor them, and place icons of them in our homes and churches. We ask for their intercession and seek their guidance because they are our brothers and sisters in the family of God, the Church. Moreover, because we believe in eternal life and consider death not a perishing but, rather, a transition and repose in the Lord, we ask for the same from our loved ones who have gone before us and remember them in our prayers, just like our living loved ones. For all are living members of the Church.

The relationship between believers and the saints who preceded them is familial. Just as a child seeks help from, follows the example of, and emulates an older sibling, so does a Christian follow and seek guidance from the saints. They are a living Gospel. Their lives are practical applications of the commandments found in the Gospel.

In this context of ecclesial communion, some saints may feel closer to you than others. You may be drawn to a particular saint who shares similarities with your life or serves as a role model for you. For example, someone who tended more towards pessimism than optimism may have read the life of St. Seraphim of Sarov and saw that he had the same tendencies at first, but fervently prayed for joy until he became known as the saint of Paschal joy for the rest of his life. Such a person will immediately feel a connection to this saint. Another example would be a person who once lived a life with no moral boundaries and later experienced a conversion seeking a life of purity and repentance. Such a person will naturally find

resemblance in the life of St. Mary of Egypt, who transformed her life completely from a life of sin to one of absolute purity.

On this basis, the Church asks those approaching baptism to choose a patron saint. When someone is ordained a priest or becomes a monk or nun, they sometimes change their name and take one of the saints as their spiritual patron and friend. This personal relationship with the saints is a living, blessed, and fruitful connection. A bond forms between the individual and the saint, and the believer experiences the presence of the living saint in his life. He experiences the saint's assistance, the efficacy of his prayers, and his intercessions.

I present this information today because many inquiries have reached the Archdiocese Office asking about how a patron saint might be chosen for those who do not know their patron saint from their baptism or were not directed to one by the priest or their parents during their baptism. The answer is very simple: Before you is a vast array of saintly men and women from whom to choose. Pick a patron with whom you find similarities or someone to be a role model in your life. Establish a personal friendship with this patron, just as you do with any close friend or companion. Mention their names in your prayers. Ask them to intercede for you and pray on your behalf. Acquire their icons for your prayer corner. Over time, you will feel the strength of their presence in your life. Do not forget to inform your priest and the parish in which you were baptized about the saint's name you have chosen to ensure proper registration for the baptismal certificate.

May God bless all of you and grant you to experience the sweetness of living within God's family, the Church, which consists of the living and the departed, angels and saints, and those who strive on the path of holiness. Thus, we ascend day by day until we become "the household of God" (Eph. 2:19).

## نحنُ والقديسون

### المترولوجيت سابا (اسبر)

يبدأ بولس الرسول رسائله بإحدى التحيّات التالية: "من بولس .. إلى الإخوة القديسين..". (أفسس، فيليبي، كولوسي)، أو إلى "المدعوين ليكونوا قديسين" (روما)، أو "إلى كنيسة الله في... (كورنثوس الثانية، غلاطية، تسالونيكي الأولى والثانية)، أو "إلى كنيسة الله في... الذين قدّسهم الله في المسيح يسوع ودعاهم ليكونوا قديسين" (كورنثوس الأولى). تبين تحيّات القديس بولس، بوضوح، أنّ جميع المؤمنين مدعوين ليكونوا قديسين، كما تبين أنّ نعمة الرب يسوع المسيح وفعله الخلاصيّ تقدّسهم.

تعليم بولس هذا مؤسس على التعليم الإلهي الوارد في الكتاب المقدّس، ذلك الذي حافظت الكنيسة عليه بأمانة شديدة. وهاكم بعض الأمثلة. جاء في العهد القديم: "فتقدّسون وتكونون قديسين، لأنّي أنا الربّ إلهكم" (لا ٧: ٢٠). "فتكونوا قديسين لأنّي أنا قدّوس" (لا ١١).

قداسة المؤمنين، بحسب العهد القديم، تأتي من قداسة الله إلههم. عليهم أن يكونوا على مثال إلههم. وعلاقته بهم قائمة على أمانته لهم. فالعهد قائم على هذا الشرط: إن حفظتم وصاياي وسلكتم في رسومي، أكون لكم إلهاً، وتكونون لي شعباً (لا ٢٦: ٣، ار ٣٠: ٢٢). فالعيش بحسب وصايا الله ورسومه ملزم لمن يعتبر نفسه مؤمناً.

عنت القداسة في العهد القديم عدم النجاسة. فأفعال مثل: "تنقوا، تطهّروا، أزيلوا شرّ أعمالكم...". "ترادف فعل: "تقدّسوا". فبدء طريق التقديس هو الابتعاد عن الخطايا ومسبّباتها، تلك التي تدنس الإنسان. ومع اقتراب العهد الجديد، وفيه تحديداً، أخذت معنىً أوسع وأكثر إيجابية. فلم يعد الامتناع عن الشرّ كافياً، بل يجب أن يُتمّم بالسعي إلى الفضيلة. لذلك

عندما أكمل الربّ يسوع ناموس موسى، طلب من تلاميذه: "كونوا أنتم كاملين، كما أنّ أباكم الذي في السماوات هو كامل" (مت ٥: ٤٨).

طلبُ القداسة يعني طلب الكمال. وهو دعوة كلّ مسيحي. "كونوا قديسين لأنّي أنا قدّوس" (١ بط ١: ١٦). "نظير القدّوس الذي دعاكم، كونوا أنتم أيضاً قديسين في كلّ سيرة" (١ بط ١: ١٥).

من هنا احتلّ القديسون مكانة رفيعة في الكنيسة منذ نشأتها. فالقديسون مكرّمون ورفاقٌ للمؤمنين، لكونهم نموذجاً وقدوةً لكلّ محبّ للمسيح وسائرٍ على دربه. بدأ المسيحيّون بتكريم الشهداء أولاً، إذ إنهم قدّموا حياتهم محتملين العذاب بفرح في سبيل أمانتهم لإيمانهم وعدم التخلي عنه. كذلك لاحظوا الفضائل الموجودة في وسطهم في الأشخاص الذين يعيشونها، وتتجسّد فيهم، فصار أولئك مشعلاً ينيّر حياة المؤمنين، ومقصداً يقصدونه للاسترشاد وطلب النصح الذي يفيد في بناء حياة الكمال المسيحيّ، أي حياة القداسة.

القديسون هم عشراء الله وأصفياءه. نحفظ سيرهم، نكرّمهم، نعلّق أيقوناتهم في بيوتنا وكنائسنا، نطلب منهم ونستشفع بهم لأنّهم إخوة وأخوات لنا في عائلة الله التي هي كنيسته. ولأنّنا نؤمن بالحياة الأبديّة ولا نعتبر الموت فناً، بل انتقال ورقاد في الربّ، فإنّنا نطلب من أحبائنا الذين سبقونا ونطلب لهم في صلواتنا، تماماً كما نطلب من أحبائنا الأحياء. فالجميع أعضاء أحياء في كنيسة الله.

العلاقة بين المؤمنين والقديسين الذي سبقوهم هي علاقة أعضاء عائلة واحدة. فكما أنّ الصغير يطلب المساعدة من الكبير ويتمثّل ويقتدي به، هكذا يتمثّل المسيحي بالقديسين ويقتدي بهم ويطلب منهم. إنهم إنجيل مفتوح حيّ. سيرهم تطبيق عمليّ لوصايا الإنجيل.



في إطار هذه الشركة الكنسيّة، ثمّة قديّسون تشعر بقربهم منك أكثر من غيرهم. قد يلفتك قديس أو قديسة بشيء شابهاوك به في أثناء حياتهم، فتتقرّب منهم وتنشئ معهم علاقة مميّزة. إليكم مثال عمّا نقول. إنسان عنده نزعة إلى التشاؤم أكثر من التفاؤل، قرأ في سيرة القديس سيرافيم أنّه كان كذلك، وطلب الفرح كثيراً، حتّى إنّه صار "قديس الفرح الفصحي" طوال حياته. للحال يشعر هذا المؤمن بانشداد إلى هذا القديس. إنسانة كانت تسيّر سيرة منحلّة أخلاقياً، ثمّ اهتدت إلى الإيمان، فمن الطبيعي أن تستهويها سيرة القديسة مريم المصرية التي انقلبت حياتها انقلاباً كلياً من حياة الفسق والفجور إلى التوبة والطهارة التامة. من هنا تطلب الكنيسة من المُقبل إلى المعموديّة اتّخاذ شفيع قديس له. وعندما يُرسم إنساناً ما كاهناً أو راهباً أو راهبة يغيّر اسمه ويتّخذ أحد القديسين أو القديسات شفيعاً وصديقاً روحياً له. فتلك العلاقة الشخصيّة مع القديسين علاقة حيّة ومباركة ومباركة. تنشأ علاقة بين الاثنين ويختبر المؤمن حضور القديس الحيّ في حياته. يختبر مساعدته وفعل صلاته وشفاعته.

أسوق هذا الكلام اليوم لأنّ طلبات كثيرة وردت إلى دار المطرانية تسأل عن كيفية اتّخاذ شفيع قديس لمن لا يعرفون شفيعهم في المعمودية، أو لم يدفعهم الكاهن أو والداهم إليه أثناء معموديتهم. والجواب بسيط جداً. أمامكم كوكبة عظيمة من القديسين والقديسات، اختاروا أحدهم، بحسب ما ترونه مشابهاً لكم أو قدوة تناسب حياتكم. وأقيموا معه علاقة صداقة شخصيّة كما تقيمون صداقة مع أيّ صديق أو رفيق مقرب منكم. اذكروه باسمه في صلواتكم. اطلبوا منه أن يشفع فيكم ويصلّي من أجلكم. اقتنوا أيقونته في غرفتك الشخصيّة. وستشعرون مع الوقت بقوة حضوره في حياتكم. ولا تنسوا أن تخبروا كاهن رعيتكم والرعية

التي اعتمدتم فيها اسم القديس الذي تبنيتموه حتى يُضاف إلى دفتر سجل المعموديات إلى جانب اسمكم.

ليبارككم الله جميعاً، وليمنحكم أن تحيوا وتختبروا مدى حلاوة العيش في عائلة الله، الكنيسة، المتكّونة من الأحياء والأموات، من ملائكة وقديسين وقديسات وساعين على درب القداسة. هكذا نترقى يوماً بعد يوم إلى أن نصبح "أهل بيت الله" (اف ١٩: ٢).